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The AMERICAN FRIEND

NOVEMBER 4, 1954

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More on the Friends Committee on National Legislation

To the Editor:

I may not be able to understand what E. Merrill Root is driving at (October 7 issue), but I am wholeheartedly for the American Friends Service Committee and the Friends Committee on National Legislation.

As I read the gospels, I am convinced that these organizations are in keeping with the teachings of Jesus Christ and also the traditions of Friends. There is no more terrible denunciation in the Bible than that pronounced against those who **do not** care for the needy and helpless.

More power to these two Committees!

Stella H. Hockett.

Compton, Calif.

* * *

To the Editor:

The methods used by the Friends Committee on National Legislation have caused me considerable concern on two counts.

First: The use of the word "Friends" in the name of this Committee implies that it speaks for the Religious Society of Friends. Official pamphlets published by the Committee imply that it does. Let me quote from the pamphlet, "The Friends Committee on National Legislation—Yesterday and Tomorrow":

"Starting out on November 1, 1943, as the *first full-time year-round Protestant committee* concentrating on legislative questions, the Friends Committee on National Legislation is still the *only denominational* agency combining continuous activities in legislative interviewing (popularly known as 'lobbying'), the supplying of legislative information in a monthly newsletter, and the first-hand reporting on Congressional developments to its constituents in the country." *(italics* mine)

The use of the words, "Protestant committee," and the "only denominational agency" seems to imply clearly that this Committee feels it speaks for the Religious Society of Friends.

Second: Statements made in its Washington Newsletter, distributed to many non-Friends as well as Friends, have proven to be inaccurate, and conclusions based on inaccurate facts given out in the name of Friends can be damaging to our Society. Let me quote from the May 25, 1954 issue:

"The House passed a bill lowering taxes for business men, by increasing depreciation deductions, and by lowering the tax on income from dividends—*but giving no tax relief to individual incomes in the middle or at the bottom of the economic scale.*" (italics mine)

The statement that this bill gives "no tax relief to individual incomes in the middle or at the bottom of the economic scale," is a mistatement of fact. It impugns the motives of members of Congress who worked diligently on the bill for months and at the hearings heard the view of hundreds of persons.

The bill as passed by the House actually did give a great deal of tax relief for persons who, as the Newsletter states, are "in the middle or at the bottom of the economic scale." Here are a few examples:

An additional exemption up to $1200 to retired couples.

A deduction to working married persons for all expenses in taking care of children, if income is $4500 or less.

The same deduction to widows or widowers, regardless of amount of income.

Dependent children can earn over $600 a year and parents may still claim full exemption.

Medical expenses over 3% of income instead of 5% are fully deductible.

J. Kennedy Sinclaire.

Rutherford, N. J.

* * *

To the Editor:

Let me commend your publication for its fair and just treatment of the correspondents on the matter of the Friends Committee on National Legislation. I find that I disagree to a certain extent with both sides. However, I feel that it is in the Quaker spirit to seek the truth. I do not find any timidity on either side. This is as it should be. Yet the more powerful, but fewer, opponents of F.C.N.L. may well drive it into a state of timidity and thus render it ineffective. Only positive men can influence others. It is up to each of us to test for truth, but we must hear both sides. I believe both sides are well intentioned? Why do they defer reconciliation?

Howard J. Bourne.

Portland, Indiana

Regarding F.C.N.L. Letters

For several issues, this page has carried correspondence on the Friends Committee on National Legislation. The question as to whether the F.C.N.L. represents Friends or itself only has been rather thoroughly discussed and this issue will end that phase of correspondence. Two questions which may now interest readers are: (1) Should Friends accept corporate responsibility in lawmaking? (2) If so, how can it be done successfully? We have had criticism and defense. Are there some correctives?

The Editor.

(See also page 340)

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Editorials . . .

Friends and Lawmaking

Most of us do our political thinking on the basis of certain predispositions or assumptions. In our own minds we often belong in some camp—perhaps the liberals or the conservatives, the "rights" or the "lefts." Whichever, we tend to follow the party line. This is especially true when we face a range of questions on which we are not informed. We bring definite support to a point of view that seems to have arisen from our "camp."

To have an opinion on one question, out of the thousands that face the citizen of today—an opinion that is in large measure one's own—is difficult. Even in congress where men are facing political problems continuously, our representatives often admit that they cannot be expert on all issues, and that they must often depend upon the opinion of their colleagues when casting a vote. If this be true in a parliament of men, how much more so among people busy with many affairs other than politics.

This busy-ness and complexity of life makes it all the more imperative that the fullest use of open democratic discussion and exposure to points of view shall be had. When people assemble to face together the range of their religious responsibilities in political life, it is a time for open expression, and the greatest disservice to truth is to cut off a contribution that is presumed to come from the wrong "camp."

The crucial test upon us is whether we know how to use the processes of creative thought in a free idea market. If we do not, then we have lost what we are trying to defend. There is little to choose between advocates if each is intolerant of the other.

It is especially noticeable when "Liberals" are not *liberal,* when "pacifists" are not *peacemakers* in the forum. It has not been entirely unknown in a religious body for a murmur of derision to be heard when a minority opinion is expressed, or for someone to chill, more than he may intend, the idea of another. That is not only doubtful manners, it is dangerous to a free society.

One major forum in which Friends in particular have participated is that furnished by the Friends Committee on National Legislation. For eleven years, the F.C.N.L. has been in service. When it was established in 1943, many of us who encouraged it knew that we were entering a very difficult pioneering field. Some of us may even have doubted whether it could live long. It has lived—and grown. With its growth has come a sharpening of points of view and expressions of those views that otherwise would never have been known to Friends generally. Some of its most able critics are members of it. That is a healthy state.

The F.C.N.L. has a two-way function. It has expressed the will of some Friends (not all and perhaps not always the majority) on legislation taking form in Washington. More important may be its waking us to the question of personal or corporate responsibility in and for law making. This awakening has in recent years brought out definite divisions on political views. It would not be in the tradition of Friends to dismiss any view as that of a minority only to be tolerated; Friends have always claimed to hold high respect for a minority view, especially when that minority is genuinely concerned.

Having now had eleven years of experience in the field, we surely have learned much, one lesson being that we must keep on learning. How to learn and in turn to apply it is one value of that experience. Here are a few steps that might be taken.

(1) In the first place, we might have a basic statement on the attitude of Friends toward government, not merely to law-making, which is but a function *within* government.

(2) The implication of our attitude toward government should raise the question of our responsibility personally and collectively. In what ways are we responsible? Or do we have no rightful *corporate* responsibility?

(3) If there is a collective or corporate responsibility, how can it be discharged so that it truly represents concerned Friends. So long as any agency carries the name of Friends it, by implication, represents in large measure the body whose name it carries.

(4) Surely this would call for a basic examination of our representation and organization for carrying our responsibility—a question on which the F.C.N.L. is already working. Proposals are now being shaped by this agency in which wider representation and a greater spread of responsibility on the committee is envisaged. This would not have been possible ten years ago, or even five, for we had not yet been awakened to our diversities and potentials.

The end is not yet. We shall continue to learn and, let us hope, continue to awaken. Who knows what the next generation may discover that we can do (and perhaps should not be expected to do) together. It is always important for democratically disposed Friends to discover the point at which personal and corporate responsibilities merge or separate.

A hundred issues more or less confront us on the political level and we are expected, according to present procedures, to have a voice on them. Are we truly prepared to speak? Should we speak corporately, though from limited knowledge? Are there a few issues on which we can act while fencing out others? When are Quakers as a religious body out of character or in character while relating themselves to political action?

No one is more ready to raise and face such questions than Raymond Wilson, the Executive Secretary of the Friends Committee on National Legislation. Probably no other agency of Friends has done more to invite the active thinking of its constituency than has the F.C.N.L.

What do *you* think about it? What are the correctives now, at the end of eleven years of experience?

Regeneration—Not Restoration

There is an old saying, "From shirt sleeves to shirt sleeves in three generations." It suggests an economic sequence in which in one generation a family starts with nothing, makes a fortune which is enjoyed by the second generation and wholly dissipated by the third—the latter knowing nothing of the discipline and work involved in making good, economically.

As with money, so it may be with spiritual movements. One generation starts from its own poverty of spirit, finds a deep stirring answer to its need, breaks forth in a spiritual awakening that issues in tidal waves of power. The second phase of the movement is characterized partly by the contagion of the first, but begins to consume more than it produces, to defend more than to find. The third phase is too far removed from the conditions which gave rise to the movement, and lives almost wholly on the reputation so dearly bought. "From shirt sleeves to shirt sleeves" in three centuries is a distinct danger which Quakers face in a spiritual sense.

If there is hope for us and a future to the Quaker movement, it will not lie in trying to drink from old wells, digged by someone long ago; we shall have in our own day to see our own poverty and dig our own way to the living waters. Whatever spiritual life we find it must be "ours," "mine." Are we indeed humble enough, hungering and thirsting enough that the spirit of God can break out again through us. If so it will not come as a revived inheritance. It will be understood by our readers if we say that we must, in one sense, care nothing for "Quakerism," only for God; nothing for "Christianity," only for Christ. We may be too much caught in our institutionalism, our respect for tradition, our self-sufficiency, to have such a rebirth, one that is fully our own. Traditions can *serve* us, but they cannot *save* us.

Three articles have appeared in this journal that scrutinize the people called Friends. The first one, by Elton Trueblood (August 26) gave us a severe screening. The second one by Herschel Folger (September 9) drew some other sharp parallels with other religious bodies. The third one (in this issue) by Canby Jones places a finger on what he believes may be our fatal weakness.

Are these three views accurate? Are Friends indeed like this in this year 1954?

Echoing the words of Christ, let us not being to say "we have Abraham (or Fox) as our father, for God is able" of inanimate stones to raise up children (in name only) to Fox. The axe is being applied to the *root* of the tree, and fruit will be the only test of it right to live.

If indeed, we have settled down to life as usual, to Quakerism as a settled pattern—a precious heritage, a tradition to be maintained—then the Life is going from us. We need to be born again! We must remember that the "valiant sixty" of 1652 were not "Quakers"; they were *quakers*.

A spiritual movement cannot be "cooked up," no matter how expectant or enthusiastic are our words. If we do not find the divine Life welling up from within us we shall not have a spiritual movement. In short, we shall have a tidal lift and a new release of apostles in our day in so far as we find the *naade*, the *charis*, the *Grace* of our Lord Jesus Christ.

The Scandal of a Divisive Church

How came there to be 163 separate churches called Christian, as represented at the recent Second Assembly of the World Council of Churches in Evanston? There may have been, in some cases, real logic back of their original divisions.

One fact is certain, the church and later the churches were *divisive* before they were *divided* a few hundred directions. The Spirit was there before the fact. Is it still there? Are the existing churches still in the mood of insistence on exact phraseology of their faith and practice inside their separate bodies? Are the words about it more important than the faith itself?

The end of such a trend can be the establishing of the one and only true church among the hundreds of others—the one true church of which "I" am the only member! As one reads the history of church divisions one finds the psychological element, the "I" interest, has often played a part, though it was sometimes subtle and unconscious.

Imagine the physicists splitting into warring camps over a definition of sunshine. Finally the "right" and the "left" gather around their leaders, going their separate ways, over-stimulated by their spirit of independence—but not independent from sunshine! They use the same elements from the sun's rays to grow their gardens and raise their food.

Is that an adequate illustration of the spiritual problem? Certainly not, for an illustration always limps badly! Yet it points up one angle of truth for those who would live in the light of God's great Luminary, the Sun of Righteousness.

Divisiveness does not start generally with a denial of truth, but more often with self-doubts answered by self-assertion. Our final intellectual, spiritual security rests in a full surrender to Him who is the Sun of the soul—a retreat from self-saving and self-assertion to the redeeming self-giving love of God found in Jesus Christ and his redeeming cross, a redemption from sin and doubt and from a divisive spirit.

E. T. E.

Friends and Divine Grace

T. Canby Jones

Canby Jones and his family have now returned to New Haven, Connecticut, where Canby Jones is continuing his doctoral studies. He spent the past year at Woodbrooke, the Quaker "graduate" school in England, where he did research on the person of Christ in the teachings of George Fox. He visited in Norway before coming back to the United States.

THE sun glistened on the blue waters of the Norwegian fjord as we left Stavanger for Kopervik on one of the gleaming white coastal steamers that Norway has put into operation since the war. I was travelling from Norway Yearly Meeting with an old Woodbrooker to visit her family at Kopervik. Since we had just come from Yearly Meeting, our talk turned to my companion's impressions of Quakerism as she had seen it both at Woodbrooke and in Norway.

Our conversation must have been amusing to hear. We would work along in Norwegian until I would get hopelessly stuck, then we would shift to English. After a try in English, my friend would get in a jam and we would change back to Norwegian once more. It was during one of those times we were speaking Norwegian that I asked her what she thought was the outstanding characteristic of Quakerism. After many kind remarks she said, "Quakers live and act as though God's *naade* were not necessary." The rest of the sentence came through clearly enough but that word *naade* had me stumped. The suspense of looking it up in the dictionary only heightened its impact when I found it. It means *grace*. Quakers live and act as though they do not need God's grace.

Grace—Our Deepest Need

Why is it that in another language the truth seems to strike home much harder? "We are people who think that we don't need His grace." I kept saying it over to myself and its truth sank deeper with every repetition. But why? What is it that we believe or have done that led this friend of the Friends to make such a statement? Or again, what does the word *grace* mean?

We get a hint of the meaning of the word when we think of Paul's favorite greeting to the churches. He always said, "Grace to you and peace from God our Father and the Lord Jesus Christ." Grace is a common Greek word that the early Christian community made its own and filled with new meaning. When they had finished with it, it carried the shadow of sin and crucifixion; it showed forth the glory of the Resurrection; but most of all it meant deliverance, deliverance from sin and the promise of life everlasting.

To the early Christian community the phrase, "the grace of our Lord Jesus Christ," conveyed the living and redemptive power of the presence of Jesus as surely as the man in John's Gospel had experienced it when he proclaimed, "One thing I know, that though I was blind, now I see."

We Are Not Self-Sufficient

The grace of our Lord can mean nothing to us if we are self-made, self-reliant men to whom faith is only another tool toward success. Recently I heard the CBS radio program, "This I Believe." An executive from Toledo told us earnestly why he believed in God and how he relied on prayer. It was strange to me that he did not mention Christ as having any connection with his faith, nor did he express the ideas of new birth or deliverance from sin. But prayer did help him to solve his problems and to stand by his moral principles. Listening to this testimony, I felt that this was a self-made man, a go-getter whose religion gave him moral support in the ambitions and goals he had set for himself. Grace doesn't fit into such a life. It's just not needed. True, grace was actually there in so far as his prayer was real, but it was very limited and he was unconscious of it.

Many of us Friends are like the man from Toledo, but we have shifted the arena of our ambition from ourselves to the realm of human need. We become activists. We hand out cups of cold water to a thirsty world. We run food and relief programs. We crusade for civil rights and for pacifism. Our work camps cover the earth. Some of us carry out these admirable projects for solely human reasons believing vaguely that we're building a better world but without stopping to ask why. Not knowing the divine dimension of redemption which gives such acts meaning and fills them with a love which is more than human, we act boldly to help. When we act in such a spirit, though our works be good, grace remains foreign and unknown to us.

Basically grace can't mean anything to us unless we have a deep sense of sin and deliverance. We need a conviction of man's lostness, of *our* lostness and helplessness.

At the end of the incident when the woman who was a sinner had anointed his feet, Jesus says, "Therefore I tell you, her sins, which are many, are forgiven, for she loved much, but he who is forgiven little, loves little." Is our Society of Friends a group to whom little has been forgiven and therefore a group who loves little in return? We are good, upstanding, respectable people. Our record of good works is admirable, especially in the eyes of the world. But we as a group have not felt lost or rejected either by God, by society or by other men. Therefore we know neither the fulness of His forgiveness nor the depth of His love.

It was because of his sudden deliverance on the Damascus road that Paul made *grace* the first word in his most common greeting to his fellow Christians. It was a consciousness of grace which made him cry, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways."

Grace Through Christ

Paul's whole experience of having become a new man in Christ was the foundation of his consciousness of the grace of our Lord. He expresses this most clearly in Galatians 2:20, "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." In these words is summed up the thrill of deliverance, the deepest meaning of grace.

God in His great mercy, when we deserved nothing but punishment and correction, sent His be-

loved Son to become one of us, to *be* one of us, to experience the burden of our lostness and die by our hands in order to bring us out of darkness into His marvellous light.

It is to those who have a deep need for deliverance that the height and depth and glory of the grace of Christ is demonstrated. This divine gift of deliverance is the grace we need. This is the grace we have acted as though we did not need. If as a Society we can feel this need and see our lostness, then the grace of his deliverance shall become the foundation of our faith as it was for Paul and the searching criticism of my Norwegian friend will no longer apply.

Grace produces action. It involves us in relief work, concerns for civil rights and just government. It concerns us with work camps, temperance, a strong peace testimony and an active missionary program. But suffusing these activities there must be a basic evangelical concern, a vision that the deepest of man's needs is to hear a message of deliverance through the grace of Christ and the conviction that our highest calling is to preach that message.

Indiana Yearly Meeting In Retrospect

The 1954 sessions of Indiana Yearly Meeting, held from August 23 to August 29, were well attended and conducted with unity and spiritual depth. The meeting owed a great debt to Frank Laubach, who attended the sessions and spoke twice daily, conducting the devotional meditations and giving five major addresses. He shared with the meeting material from the chapters of his forth-coming book, **Channels of Spiritual Power.** It was a moving and uplifting experience for the members of Indiana Yearly Meeting to have this close association over the entire week with so eminent and dedicated a Christian leader as Dr. Laubach, to learn of his inspiring work among the illiterates of the world, and most of all to hear him testify to the baptism of power which has transformed his life into a living expression of Christian truth in action. It was through Dr. Laubach also that the Yearly Meeting came under the weight of a deep concern that the surplus food now in storage in our country be shared with the victims of the recent flood in China, the most disastrous in her history. A telegram and a letter were sent to President Eisenhower to express our united desire for this concrete expression of Christian compassion.

Other speakers who contributed helpfully to the sessions included Dr. Horst Rothe, medical missionary at the Friends Hospital in Kenya, who told inspiringly of his work there, and Judge Arthur Osborne, of the Superior Court in Grant County, Ohio. He spoke of his many contacts with family problems and the study he has made of the cause of divorce in the cases which have come under his observation. Intemperance in drinking was responsible in 50% of the cases and 91% of the persons applying for divorce said that they had not seen the inside of a church since their marriage.

Among the many specific concerns which occupied the meeting, only a few can be mentioned. The project of founding a new Meeting at Fairborn, Ohio, was of great interest; also the growing concern to establish a Home for older Friends. Five new ministers were recorded. There was favorable expression on the proposition to reduce the intervals between sessions of the Five Years Meeting to three years. An invitation from Earlham College to hold the 1955 sessions of the Yearly Meeting at Earlham was favorably received, although the final decision was left to the Permanent Board. An encouraging and thoughtful report on the State of Society was stimulating and the digest of both the foreign and American epistles brought a vivid sense of participation in a world-wide Society of Friends. The usual reports from the Missionary Committee, White's Institute, Quaker Haven, Earlham College and many other projects of the Yearly Meeting reflected the vitality of our concerns.

The Yearly Meeting, however, experienced a deep sense of loss at the death of two valued Friends who have, over a long period of years, given generously of their services to this body: Lewis B. Campbell and Fred Smith. The Yearly Meeting adjourned under a sense of commitment to the will of our Master during the coming year.

Helen Hole.

FLOOR PLANS FOR NEW CENTRAL OFFICE

Friends will find on the opposite page the tentative floor plans (drawn from blueprints by Douglas Parker) for our new headquarters now being built on Quaker Hill at Richmond, Indiana. Since work up to the present has been confined to building the walls and preparing to enclose the structure, the matter of partitioning off rooms is still subject to some adjustment. The Building Committee is scheduled to meet on November 13 at Quaker Hill and will at that time carefully review the interior plans. It is probable that the windowless room in group 14 on the second floor will be changed so that all rooms in the building have windows.

Approval has been expressed by the Executive Council to complete the $150,000 building and provide the necessary landscaping and equipment. The Committee in charge has been authorized to proceed accordingly.

Not shown in these floor plans are the storage spaces over both the one story wings (1 and 3) and above the front 36 by 60 section of the second floor. The building is being equipped with cement floors to be covered with asphalt tile in offices. This with the block, brick and steel construction will make our new Central Office largely fireproof.

Visitors to Richmond are invited to drive by Quaker Hill and note the progress being made.

R. Ernest Lamb.

INDIANA, WESTERN PASTORS TO CONFER, HEAR PAUL REES, ELTON TRUEBLOOD

Paul Rees, minister of the Church of the Covenant at Minneapolis, will be the chief speaker at the conference of pastors for Indiana and Western Yearly Meetings, sponsored by Earlham College, December 9-10. He will speak at the College Chapel both mornings.

On Thursday his chapel address on "Evangelism at Mid-Century" will be followed by a meeting of the pastors at which Errol Elliott will speak on behalf of the Five Years Meeting aspect of evangelical ministry and Norman Young will present the proposed course for ministerial training that has been developed by Earlham College and the two Yearly Meetings.

The superintendents and secretaries of the Yearly Meetings of Friends, who will be concluding their annual meeting at

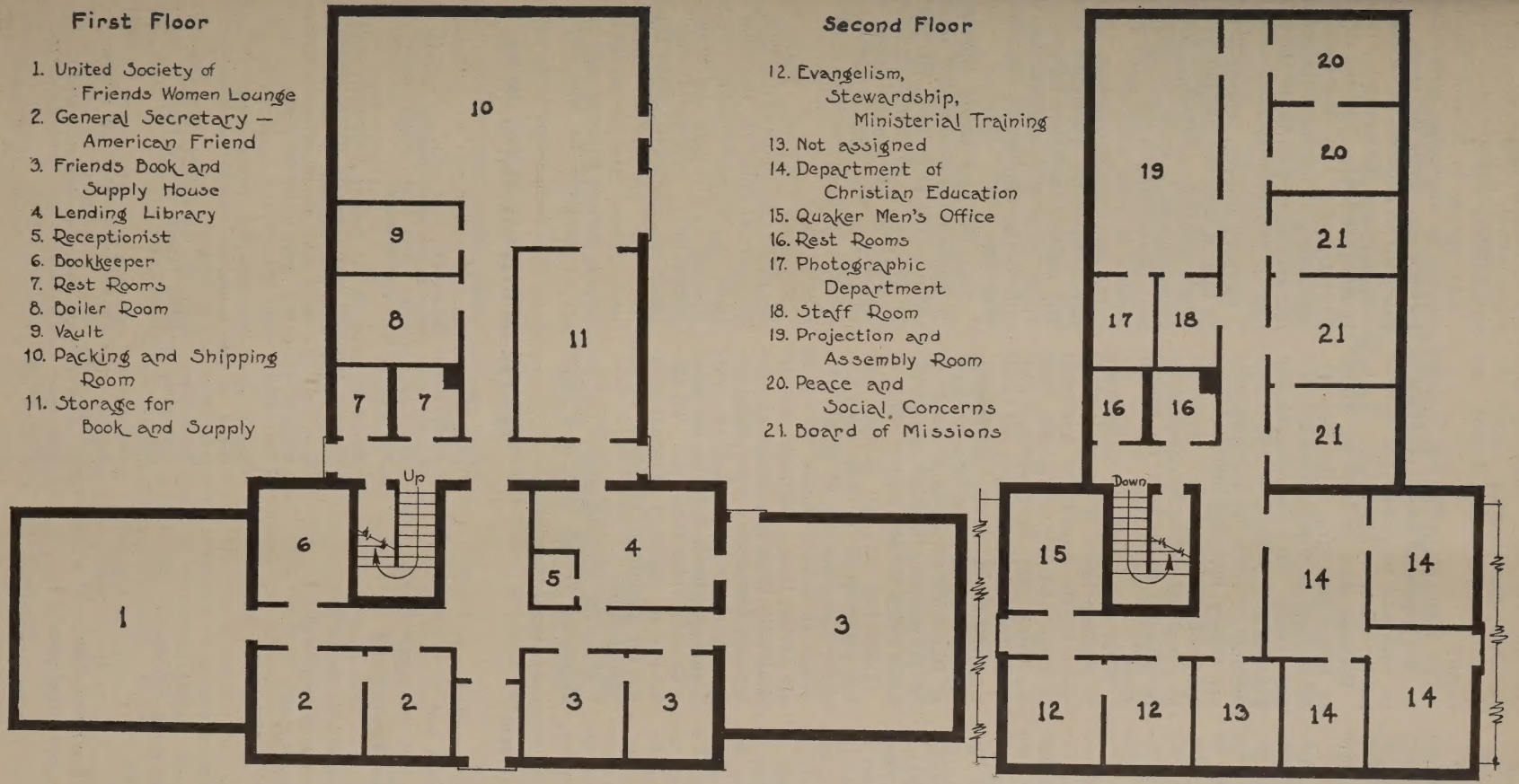
(*Continued on page* 346)

First Floor

1. United Society of Friends Women Lounge
2. General Secretary — American Friend
3. Friends Book and Supply House
4. Lending Library
5. Receptionist
6. Bookkeeper
7. Rest Rooms
8. Boiler Room
9. Vault
10. Packing and Shipping Room
11. Storage for Book and Supply

Second Floor

12. Evangelism, Stewardship, Ministerial Training
13. Not assigned
14. Department of Christian Education
15. Quaker Men's Office
16. Rest Rooms
17. Photographic Department
18. Staff Room
19. Projection and Assembly Room
20. Peace and Social Concerns
21. Board of Missions



First Floor

Second Floor

Friends Central Office Building
Quaker Hill
Richmond, Indiana

On Politics and Principles

By Paul Blanshard Jr.

"Are we back numbers?" wrote Elton Trueblood this summer. "Have we let the main currents of Christian life pass us by, so that we are settling down into a new period of quietism . . .?"

Summer 1954's spirited discussion of the merits of the Friends Committee on National Legislation suggests that: (a) we are not back numbers, (b) the period of quietism is really over, and (c) Friends by and large are concerned once again to make Quaker principles felt in circles wider than Quaker.

How can we best do this? There appear to be three main ways: (1) through living one's principles, (2) through lobbying (if we may use plain language), and (3) through taking a more active role in politics.

Happily, the Society of Friends is credited with practicing what it preaches. Both the period of quietism and the present humanism in our Society lend themselves to such practice. With a weather eye out for smugness, we should be able to afford some pride here.

The consideration then turns to politics and principles. Are we anxious to have our beliefs known and enacted into legislation for the benefit of all Americans, as was that methodical lobbyist John Wooman? Should Friends risk having sand thrown in our eyes now that our heads are apparently no longer buried there? Can we, through dignified lobbying and political participation, hope to speed the Kingdom of God on earth?

The Book of Discipline is clear on the responsibilities of Friends to vote and to accept the call to public office.

Perhaps then as now the words of James Madison, in the Federalist Papers, add fresh incentive for the entry of usually-moderate Friends into politics; "It is a misfortune . . . that public measures are rarely investigated with that spirit of moderation . . . essential to a just estimate of their tendency to advance or obstruct the public good."

What *about* the role of lobbying in modern life? If you and I believe in the defeat of universal military training legislation, can we bring that off from our scattered communities across the land? Experience says no. Experience says we can be thankful to have E. Raymond Wilson and the F. C. N. L. working in the capitol for most Friends most of the time.

Lobbying, like all things, has the potentiality for both good and evil. Lobbying can be an art or a vice. It cannot please all of us all of the time; perforce it must deal with sensitive, personal matters we fortunately view differently. A study of F. C. N. L. performance shows it to be far more a Quaker voice than vice. To surrender an ounce of personal opinion for a pound of collective action seems sound.

Granting that diligence of the Raymond Wilson type is a major aid in making Quaker beliefs felt more broadly, what about Friends and active politics?

Last spring in Newton Meeting we fell to discussing government, politics and John Wooman. One thing led to another. In connection with my own assignment I wrote Herbert Hoover, Richard Nixon, Paul Douglas, and Raymond Wilson asking if, in their judgement, Quakers should be more active today in political affairs.

Herbert Hoover replied briefly; "I take it that the participation of Vice-President Nixon, Senator Douglas and a score of Senators and Governors in the past is the answer to your question."

For the Vice-President, Christian Herter Jr., legislative assistant, politely but regretfully: ". . . I know you will understand that due to the number of requests of this type. . . ."

Paul Douglas wrote hurriedly; "I believe Friends should become more active in politics, particularly at the local level, and work actively to contribute those best elements of the Quaker philosophy which typify all the best that is in democracy."

Raymond Wilson heartily seconded the views of Douglas. He commented fully on the difficulty today for Friends being true both to their own beliefs and to certain government responsibilities; defence establishment, State Department, etc. He told of a 1952 visit with James Hudson in England, whom British Friends said served

(*Continued on page* 346)

OCTOBER'S VIEW

We see October's colors robe our fields
In flags of royal purple, red and gold,
Their folds flung wide with faith that always wields
More power whenever Autumn's breath is bold.

Our trees have roots, deep-shielded—in the earth;
They wait there, safe, whatever storms may blow,
And only yield their sovereignty of birth
To their Creator's power, and so they grow.

October always brings me more of you
Through all our years: More life, ecstatic, just!
With steadfast hearts we hold October's view:
Love is eternally a sacred trust.

Now each October shows us time's high stairs
Piled high with purple grapes and golden pears.

H. T. D. Robinson

PASTURE ON HALFWAY BROOK, 1753-1954

Here soundless voices lodge in every fir,
Every ancient elm and juniper,
Green in this old pasture.
I hear them soothing the wind-runneled grasses;
Their echo whispers where white boulder masses
Are wall to leaf and moisture.

This field curves to the hollows scooped by sound
Of some forgotten spade cleaving spring ground,
Or axe helve sped with laughter.
Here once the tomahawks like blood-winds flying
Whistled aloud their arcs of scarlet dying
That silence might live after.

The brook tipples in endless conversation,
Drunk on dead names and lovers' supplications,
Over the lichen shaken;
While when sleet talons clip sky to black briar
And winter crackles branch in icy fire,
Reports of flintlocks waken.

This meadow pools time in a quiet saucer
Where hazy mountain border blues the coarser
Pattern of too sharp yearning.
No noise is in my ears, but song recovered
With some warbler singing pure notes discovered
From thickets of lost learning.

Dorothy M. Williams

Friends Educational Council Serving Real Need

Jack Evans, Secretary-Treasurer of the Friends Educational Council, Highgate, Jamaica, has recently compiled a comprehensive report of the numerous activities of that organization. To clarify for all Friends the purposes of F.E.C., the following excerpts have been taken from Jack Evans' summary.

The Friends Educational Council is registered under the Industrial and Provident Societies Law (Jamaica), (and) was formed to coordinate several distinct institutions founded by American Quakers. It was registered in 1942. The Council's development is due to the American Friends Board of Missions' leadership and the leadership of the heads of departments of the different institutions. Through the many years of hardships and difficulties we can look today on well-established institutions, schools and trade departments, recognized and helped by our local government. This cooperation with Government has established a good will which gives the Council recognition in the Island's educational scheme. . . .

The Swift-Purscell Home

The Swift-Purscell Home for boys is distinctly sponsored by the Society of Friends and is *not* a Government institution. Its present capacity is for 75 boys. We have in the past two years accommodated up to 110 boys. This is due largely to the fact that the Juveniles Authority has asked our institution to help as much as possible in their fight to take care of the hundreds of children in this island who are in need of a home, of warmth, of love and protection. We have done this with great difficulty, tremendous work and large financial expenditures; but we are glad to say that, in one capacity, Government has come to our aid and has willingly paid at the end of the year our deficit for maintenance.

The Home is the second largest of its kind in the island; and, in the words of high Government officials connected to the Education Department and the Juveniles Authority, is the best kept Home. . . . A hard-working staff is kept busy day and night in tending to the needs of the welfare of these, God's children, in our midst. . . .

. . . I would like to state emphatically for the benefit of the public and those who are interested in our development, that the Swift-Purscell Home for boys is not a prison but a Home established by a religious Society to give care and protection to boys who are in need. The Society does not bind boys who are in the Home to be members of the Society of Friends, but one of the main objectives of the Society while the boy is in the Home is to give each boy as much religious influence as possible.

To the Home are attached several departments used in training the boys in a trade of their choice:

The Friends Craft Industries under the leadership of Willie Gertig, renowned cottage industries expert, recognized by the whole island as a genius in this particular field.

The Woodwork Department . . . This department in the past year has realized tremendous changes, adding another wing 60 ft. long and 25 ft. wide, and establishing a show room which will enable us to present our finished products in the proper setting.

The Clermont Farm . . . has undergone several changes. The Council has sought advice from experienced Government officials regarding the worth of the soil and we are assured that the lands at Clermont are as good as any that can be found in St. Mary. During the past year, we have established 10 acres of bananas, from which we are now cutting fruit. The farm supplies bananas, coconuts, breadfruits and a large number of fruits in season to both the Swift-Purscell Boys Home and the Lyndale Home for Girls. We feel that in time the farm will play an even larger part in the financial returns of the Council. . . .

The Quaker Dairy . . . is of vital importance to our institution. It supplies half a pint of milk per day for each boy in the Home. It provides also for the girls of the Lyndale Home and for staff members. It supplies milk to the condensery every day and it further supplies one cow each year at Christmas time, approximately 400 lbs. of beef, a free gift to the labourers on the property and in the institution. Our 40-head herd is examined monthly by the Livestock Officer, and we are in constant touch with the Veterinary Surgeon at the Orange River Experimental Farm. We have a very good dairyman at present who works with the boys at the dairy in their morning and evening duties.

(To be continued)

Missionaries Under Appointment by Board of Missions

The Annual Report of the Board of Missions of the Five Years Meeting for the fiscal year, 1953-54, is just off the press. It contains an itemized list of the people who are now under appointment by the Board of Missions in the respective areas. Since this report has a limited distribution, a list of our missionaries is printed below:

Africa (Address: Friends Africa Mission, Kisumu P. O., Kenya, East Africa)

Wilbur and Miriam Beeson (Indiana Yearly Meeting)
Helen Fletcher (Wilmington Yearly Meeting)
Kenneth and Helen Goom (London Yearly Meeting)
Mabel Hawthorne (Nebraska Yearly Meeting)
Everett and Ruth Kellum (Kansas Yearly Meeting)
Herbert and Beatrice Kimball (New York Yearly Meeting)
Louis and Shirley Lock (New York Yearly Meeting)
Dorothy S. Pitman (New England Yearly Meeting)
Edith Ratcliff (Kansas Yearly Meeting)
Onni and Lulu Rauha (Lutheran, Finland)
Fred and Inez Reeve (Western Yearly Meeting)
John M. and Julia Retherford (Indiana Yearly Meeting)
Helen Ridgway (Kansas Yearly Meeting)
Horst and Ingeborg Rothe (German Yearly Meeting)
Eirene Sarfas (London Yearly Meeting)
Pearl Spoon (Nebraska Yearly Meeting)

(*Continued on page* 346)

The Sunday School Lesson

By Russell E. Rees

November 28

In Time of Trouble

Psalm 142; Psalm 46:1-3, 10-11

It has been said that man's extremity is God's opportunity. "I cry" are words which are timeless and dateless. One of the principles of Alcoholics Anonymous is the recognition and admission of one's human frailty. In one's own strength there is no power to overcome the temptation to drink. In the moment that one makes this confession, and says, "I cry," there is help available.

The conventional heading for this Psalm reads, "A Maskil of David when he was in the cave." It cannot be said just what "Maskil" means, but probably it denotes a Psalm of meditation or contemplation. At least it is the cry of a man who has exhausted his own resources and now knows that his help must come from the Lord. There must have been many situations, and many men, whose needs this Psalm expresses. And whether it comes from the lips of David or of some much later writer is not seriously important.

What is important, and what surely speaks to man's recurring need, is that reassurance came as this man turned to God in surrender and hope, and he was able to say, "Come see the works of the Lord."

The second Psalm in the lesson is entirely different in spirit. Here the writer begins with an affirmation of trust, "God is our refuge and strength, a well-proved help in trouble." This is said to be the Psalm from which Martin Luther drew his inspiration when he wrote, "A Mighty Fortress is Our God."

"We will not fear" follows this affirmation. This is the result of buoyant faith. Earthquake or volcanic eruption or flood will not be able to shake the confidence of this man now. The earth is not a wilderness, lost to the mercy and the love of the Father, but it is his home, and the man who knows this beyond any doubt can walk in peace even though the nations roar and the kingdoms totter.

The conclusion of the Psalm is priceless: "Be still, and know that I am God."

Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our rightful minds,
In purer lives thy service find,
In deeper reverence, praise.

It remained for a later writer to say that perfect love casts out fear, and one remembers how often Jesus tried to inspire trust in his followers and how many times he said, "Be not afraid." Your heavenly Father knows that you have need of the things which sustain life. But as he cares for the animal world, does he not care much more for a man? Therefore, as you love him, trust him also, for all things are in his hands.

Questions: In what ways is trouble used to strengthen us? Would you be happy in a world without trouble? Are worry and fear evidences of a lack of faith on our part?

December 5

A Cry Out of the Depths

Psalm 130:1-6; Psalm 86:3-5, 11-13

St. John of the Cross, a Spanish mystic, wrote a book called "The Dark Night of the Soul." His theme was the sense of desolation and loneliness which sometimes grips the souls of even good men. The experience is especially acute when the person has known to some extent the fellowship of God, but for a season loses it. One feels that the writer of the 130th Psalm must have been experiencing this dark night of the soul. What had produced the feeling we do not know —perhaps a serious illness or a moral defeat or some frustration.

The words remind us of Jonah's cry, "Out of my trouble, I called upon the Lord; From the heart of Sheol I called for help." It is in the spirit of Paul when he spoke out of his anguish, "Wretched man that I am, who shall save me from the body of this death?" None of these are under any illusion about the seriousness of their situation. It is not because of any righteousness of their own that they find hope, but only because of the kindness, the forgiveness of God.

"If thou shouldst mark iniquities, Lord, who should stand." Does not God mark iniquities? Of course he does. But the final judgment is not based upon a balanced set of books, adding up the sins of man and evening them off against so much forgiveness. God's forgiveness is as remarkable and as unmeasured as his understanding and his wisdom. It is this fact, discovered by Jonah, and again by Paul, which this early writer also found, and which caused him to live in hope.

The next movement of the Psalm is one of waiting with great expectation, "more than they that watch for the morning," for God to speak. Anyone who has felt this darkness, this uncertainty, will surely sympathize with the writer, as he waits and watches for the first sign of coming light.

The first sign of the coming light is an act of praise. "Thou art my God . . . to Thee O Lord do I lift up my soul. For Thou O Lord art good and forgiving, abounding in steadfast love." Clearly now he is looking, not at himself, even with disgust or despair, but up at God.

Now the mood changes again, this time to petition, "Teach me thy way, O Lord . . . Unite my heart to fear thy name." He now asks only to be taught and led in the right way, that is in God's way. Petition passes into praise and suddenly the soul realizes that its prayer is answered. "Thou hast delivered my soul from the depth of Sheol."

The Psalm traces the experience of a man who finds himself in the depths, with nothing left but a cry. Then, lifting up his soul in torment, he asks for help and mercy. And God in mercy answers, and leads and guides the seeker till he finds peace and assurance. One recalls the experience of George Fox who, when all his hope was gone, and when he found no human help, heard a voice which said, "There is one, even Christ Jesus, who can speak to thy condition."

Questions: Does a man need to lose his self-confidence before he can receive God's help and forgiveness? Do you find it hard to admit your mistakes, even to God? What have you found to be the most important results of an honest confession?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

ord has come to *The American Friend* he death of Elwood Cox and his wife ing the recent hurricane in North olina. Elwood Cox was the son of eph and May Cox of High Point, N. C.

* * *

he new parsonage for the pastor of Friends Meeting at Xenia, Ohio, was icated October 12, with Robert Rum- as the speaker. A picture of the sonage appeared in the April 8 issue this journal. Pastor at Xenia is D. ean Pitts.

* * *

fter forty-five years of active service, n and Oshea Hutchins have retired n pastoral work and moved to Os- osa, Iowa. Most of their service has n in Iowa Yearly Meeting, although y have also worked in Ohio and In- na. They have most recently served nland and Woolson Meetings in Iowa.

* * *

riends University reports an enroll- at this year of 500, which is ten per t above that of last year. Of this ber, 95 are Friends, coming from al- t every section of Kansas Yearly eting. The school also reports that ath conditions have caused the loss a number of trees on its lovely pus.

* * *

ritish Young Friends have established ther contact with young people be- d the iron curtain. Janet Clark of dans Meeting, and Alan Davies of lmsford Meeting, flew to Poland with en other young people for a two k visit. They represented British ng Friends in the youth delegation. a Community was the only other re- ous body represented. The invitation e from the Union of Polish Youth.

* * *

Laurine Henderson of Friendsville, nessee, has completed twenty-three rs of faithful, efficient service as Re- ding Clerk of Friendsville Monthly eting. A Friend writes, "This char- eristic of faithfulness is still being ifest in her helping care for an in- d father. There is nothing more re- ding than the Master's 'Well done, u hast been faithful.'"

* * *

Esther B. Rhoades, identified with ends work in Japan since 1917, is now this country on furlough, and is do- some speaking in Friends Meetings. spent several days in late October ng Friends of Wilmington Yearly eting, speaking at the Cincinnati ends Women's Society, at the Wil- mington College Convocation, to the combined Women's Societies of Wilmington Meeting, and at New Burlington.

* * *

John and Joyce McNichols, members of Bell Friends Church in California, left in late August to begin a five-year term of missionary service in Central America. After language study in Costa Rica, they will serve in the Guatemala Friends Mission. Members of Bell Friends Church have pledged the full support of these new missionaries, who will be serving under California Yearly Meeting.

* * *

Four British Friends have been appointed by the Friends Service Council to undertake rehabilitation work in detention camps in Kenya. Margery F. Reid, D. John Starke, Norman D. Boyes and J. Derek Lawrence hope to sail for Kenya at the end of the year. All are skilled in ways that will enable them to help in the exacting work of resettling former detainees, with their wives and children, in the new villages which are to be set up near reforestation and agricultural projects.

* * *

Everett Cattell, superintendent of the Ohio Yearly Meeting Friends India Mission, spoke each evening of Kansas Yearly Meeting, and at both the morning and evening services on Sunday. A former pastor in Ohio, he left the United States to do missionary work in China. Forced to leave China because of the Communist regime, he went to India. During his stay in Wichita, he also spoke at the University Friends Church, and at Friends University.

* * *

The superintendents and secretaries of Yearly Meetings in America will hold their annual meeting December 7-9 at Quaker Hill, in Richmond, Indiana. Philadelphia, Ohio and Kansas Yearly Meetings, together with those of Five Years Meeting bodies have generally been represented in these annual gatherings, which have proven of great value. On their final day, these Friends will meet with the pastors of Indiana and Western Yearly Meetings at their conference at Earlham, where Paul Rees will speak.

* * *

Changes in pastors serving Meetings in Western Yearly Meeting not previously reported are as follows: Maude Carter Smock to Benson Chapel, John Myers to Coloma, John W. Morris to Blue River, David Peterson to Gray, Will Abram to Watseka, Charles E. Thomas to Amo, Norval D. Reece to Hadley, Roy Shelburner to Center, Ray Morford to Courtland Avenue Meeting in Kokomo, Paul Hunter to Bridgeport, John J. Haramy to Sugar Plain, Ruth L. Isaacs to Elwood, Sarah E. Rayle to Newport, Lorton Heusel to Vermilion Grove, and Paul Goins to Westfield.

* * *

Merrill L. Hiatt of Locust Valley, Long Island, has been appointed Principal of Moorestown Friends' School, New Jersey, to succeed Chester L. Reagan when he retires next September after thirty years as Principal. Chester L. Reagan is the brother of Will Reagan, former headmaster of Oakwood School now living in Richmond, Indiana. Merrill Hiatt is now Headmaster of Friends Academy in Locust Valley. He is a graduate of Westtown, Earlham, and Columbia University. He spent two years at the Friends Boys School at Ramallah, Jordan, and has served at Locust Valley since 1946.

* * *

Merton Scott of the Five Years Meeting Board on Peace and Social Concerns attended a conference for denominational temperance leaders sponsored recently in Washington by the National Temperance League. The attenders compared temperance programs and discussed cooperative efforts. The most recent temperance material put out by the Board on Peace and Social Concerns, a manual on *The Friends Meeting and Alcohol*, has gone out to each of the nearly 500 Meetings in the Five Years Meeting, and is being widely used. This manual and other temperance material have been reprinted, due to recent demands for this literature.

* * *

The Quaker Team at this year's United Nations General Assembly in New York will be rather smaller than in previous years. Elmore and Beth Jackson are on leave, and their place at Quaker House has been taken by Cornelius and Katharine Kruse. Sydney Bailey of England is also resident at Quaker House. The third member of the team is Lois Kellogg Jessup, whose husband, Philip Jessup, is a former U. S. representative to the U. N. Duncan Wood of Geneva will assist these Friends the first six weeks. It is hoped that both Clarence Pickett and Horace Alexander will be able to spend some time with them.

* * *

Louis W. Schneider, newly-named head of overseas work for the American Friends Service Committee, arrived in

Tokyo on October 11 on the first stop of a world tour. During his six months' journey, he will visit A.F.S.C. sponsored projects in Japan, Korea, Pakistan, India, Jordan, Israel, Austria, Germany, Italy, Switzerland and France. Upon his return in March, he will assume duties as Secretary, succeeding Julia E. Branson, who, beginning July 1, will become head of mission for the A.F.S.C. work in Germany. Louis Schneider has been with the Service Committee since 1946. He is a member of Uwchlan Meeting in Downington, Pa.

* * *

Friendsville Academy reports that its 98th school year is now in session. Some additions to the school have been made: the Leesburg, Ohio, Friends supplied the dining room with stainless steel tableware; Mrs. Santmier donated a used piano; books have been received from several friends of the school; Mr. McMinn of Russiaville, Indiana, sent a refrigerator; Edna Bulla of North Carolina was responsible for drapery material, which local Friends used for new drapes in the Chapel; and other new equipment has been purchased. This is the 4th drouth in succession in the area. The Friendsville Academy well is dry, and a new one is being drilled.

* * *

Peace education leaders from 14 Yearly Meetings gathered at Quaker House in New York City October 6-8 for a seminar on *U. N.—Tool for Peace*, sponsored by the Friends Coordinating Committee on Peace. Frank Graham, who spoke on his experiences as a mediator in Indonesia, Clarence Pickett, Lazlo Hamori, Finn Friis, Cornelius Kruse, Duncan Wood and U. N. Secretariat staff were among the resource leaders. The Friends attending were Florence Ashley, Augustus Benedict, Zenon Broze, John Caughey, Adair Douglass, John Goodhue, Jeanette Hadley, Helen Hardin, Hiram Hilty, Grace Hughes, Mabel Kantor, Melvin Laughlin, Sam Legg, Selma Mackie, M. Elsie McCoy, Abel Moffitt, Richard Newby, Merton Scott, Jeanette A. Smith, Floretta Stinetorf, Harriet Sutton, Orren Tjossem, Wilmer Tjossem, Anne Vesenka, George Webb, Margaret Welch, and Bernard Wojan.

* * *

George Scherer, professor of chemistry at Earlham College since 1936 and well-known Friend in both Indiana and Western Yearly Meetings, has volunteered his services for working within these two Yearly Meetings during this year. He has arranged his class schedule so that he may devote three days a week to field work. It is hoped that such things as re-establishment of the Visiting Committees, Earlham Day in the Meetings, student deputations and conferences in the Stout Meetinghouse as well as other services may be arranged, as well as the annual Pastor's Conference, church music clinics and other activities. The appointment of George Scherer to this new position is part of an active program sponsored by the two Yearly Meetings and Earlham to make the college of greater service to the Meetings and to get the Meetings to take a greater responsibility for the college which they own.

Friendly Fellowship

PINEY WOODS, NORTH CAROLINA — On Sunday, October 3, Piney Woods Friends celebrated their 160th Anniversary as a Monthly Meeting. Around 550 Friends were present. This Meetinghouse is located near Belvidere in Perquimans County, North Carolina, a county and locality rich in history. It was on the Perquimans River at Phelps' Point (now Hertford, the county seat), that William Edmondson, an English Friend, held in May, 1672, the first religious service on record in Carolina. Six months later George Fox also visited this section and held meetings among the colonists. At that time there lived here a staunch Quakeress, Hannah Philips, who wept for joy when the Quaker preachers arrived in Perquimans to preach to the settlers.

The Edmondson-Fox Memorial, erected in 1929 on the spot where these men preached stands as a monument to the memory of these Friends and the beginnings of Friends efforts in this locality.

According to old records, meetings for worship were held at Piney Woods as early as 1754, and in all probability earlier.

The four acres of land on which the house stands belonged to Joseph and Thomas Newby. In 1788 Yearly Meeting was held at Wells, or Perquimans, a few miles east of Belvidere. Little River Quarterly Meeting established Belvidere Academy in 1832. From this educational and religious center have gone many sons and daughters who served in this and other states in various walks of life and have made a real contribution to humanity.

In 1899 Belvidere Academy was conveyed to Piney Woods Monthly Meeting. In 1914 it was sold to the county, and in 1935 the building was destroyed by fire.

The old Meetinghouse was replaced by a new one in 1854. Since then, it has undergone many changes and remodelings. The present furniture is of solid mahogany.

The pastoral system was adopted at Piney Woods in 1915 with Adelbert Wood as first pastor. Others in order are Absolom Knight, Herman Parker, Bertha Smith (White), Howard Yow, John Trivette, J. Waldo Woody, Benj. Millikan, Claud Bullock, Carl Yow, and D. Virgil Pike, the present pastor.

Services on October 3 were in charge of D. Virgil Pike. Charles Hendricks of the Guilford College staff taught the Sunday school lesson to the assembled group and spoke briefly of Quaker Lake. Clyde Milner, president of Guilford College, as guest speaker gave a timely and forceful message on "Our Christian Heritage."

During the bountiful lunch hour, friends and visitors from far and near refreshed their memories of by-gone days and enjoyed the generous hospitality extended to them.

In the afternoon four members gave the history of Piney Woods Meeting, including a typical early Friends worship service in costume. Loving messages from former pastors were read by the present minister. The choir rendered special music for the two services. The

Piney Woods—a cradle of American Quakerism

hibit table showed a map locating iends activities throughout the area d also a chart showing itineraries of iends from their earliest beginnings. ctures of former pastors, early mar- ge certificates and other historical ob- cts connected with the Meeting were splayed.

Delia R. Winslow

* * *

PALMER LAKE, COLORADO—"The Little g Church has grown up." These words oken by Norman E. Young at the dedi- tion services of the Friends Community urch at Palmer Lake on August 22 scribe fittingly the enlarged, modern ilding which has been completed after any years of labor and sacrifice by the ople of this little mountain village. he pastor, Evalena Macy, is beginning r twenty-fourth year of ministering to e church and the community. Under r untiring leadership, the members of r congregation, who represent a wide riety of denominations, cooperated in e undertaking of making over the urch (which was originally a log bin) into a building which would ade- uately meet their needs.

It was truly a community project, in- uding summer residents. Much ingen- ty was used in fund raising projects d many hours of labor on the actual nstruction were given by people to lp toward the completion of the build- g.

The picturesque appearance of the or- inal building has been carefully pre- rved and all of the furnishings are in rmony with the rustic setting. Ap- oximately 300 persons may be seated the main worship room. There are terooms at the side and rear of the atform which can accommodate ad- tional people. The spacious basement ith its well-equipped kitchen and large replace will have many uses. On the orning of the dedication services, the tendance was so large that people were ated in the basement and heard the rvices over a public address system.

In a simple yet impressive service, the w Wurlitzer electric organ, the doors, indows, pulpit and many other gifts ere dedicated to the memory of per- ns who had labored in the community reviously. Norman E. Young, pastor of e Union Street Meeting in Kokomo, diana, gave an inspiring dedicatory rmon. During the years Norman oung was pastor of the meeting at enver, Colorado, he was in close con- ct with the work at Palmer Lake and sisted there on numerous occasions.

Katherine Honold

* * *

AMBOY, INDIANA—Walter McAdams, our w pastor, began his work with us ptember 5. Amboy Friends held a elcoming reception for Walter, Margie d Jimmy on September 26. Lois Schrock, in charge of the program, used the plan "This is Your Life," with Wal- ter as the guest. With the help of rela- tives and friends, we learned facts and events of his life from birth until his call to serve and fellowship with us.

Carl Showalter, a student in North Manchester College was our guest speak- er on August 29. Following this service Robert Morris and family were presented gifts in appreciation for their service with us. He is teaching at the Clay Township School this winter.

An Amboy Quaker Men supper was held September 14, with the Rev. Paul Weaver, pastor of the United Brethren Church in Mexico, Indiana, as guest speaker. Officers appointed for the com- ing year were Claude Aukerman, Presi- dent; Earl Overman, Vice President; Telford Small, Secretary-Treasurer.

RACHEL GODSEY

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HILLSBORO, OHIO—October 3, Homecom- ing Day, was a day long to be remem- bered at Fall Creek Meeting, Hillsboro. Sunday school opened with Oscar Par- shall, Superintendent, presiding, and 112 present. The morning service was in charge of the pastor, Robert Rudd. Thurman "Dusty" Miller, an old friend of Fall Creek, brought the morning mes- sage, often referring to underscored pas- sages in his father's Bible and inter- spersing his message with his usual wit and humor.

At the noon hour old friends from far and near gathered around the tables on the lawn to partake of the bountiful feast spread there. At the afternoon service, visitors were introduced, letters from former members and non-resident members were read, and a message from Howard Yates, a former pastor, was given. Three former pastors were present: Frank Milner, John L. Montgomery and Howard Yates. Frank Milner, who had served the Meeting as pastor for seven- teen years, spoke forcefully and his mes- sage was well received by an audience of near 200.

Three people were present who had been there when the present building was dedicated in 1877: Charles Driven, Ella Gorman and John L. Montgomery.

Iona T. Cook

* * *

OSKALOOSA, IOWA — College Avenue Friends Monthly Meeting welcomed early in September their new Pastor, Duane Moon, who with his wife, Alice and their children, David (4) and Eileen (2) are residing in the Friends Parson- age. Duane Moon began his training at Haviland, Kansas, where he received a three-year Bible Diploma from Haviland Bible School. He then attended Friends University, and College of Emporia in Emporia, Kansas, from which school he received his AB degree. This past year he completed work for his BD Degree from Phillips University in Enid, Okla- homa. Student pastorates held were the Twin Mound Monthly Meeting in Cotton- wood Quarterly Meeting, Kansas Yearly Meeting, and also at the Friends Church in Ringwood, Oklahoma. Duane and Alice Moon spent two months of this past summer with a group of 23 min- isters and teachers who, under the spon- sorship of Phillips University, toured the British Isles, France, Belgium, Germany, Switzerland, and Italy. Special emphasis of the tour was "Europe and Christian- ity." The itinerary, planned and arranged by the University, included daily inter- views and speeches from outstanding re- ligious leaders in each country. Through the suggestion of Duane Moon, it was arranged for the group to hear George Gorman of London Yearly Meeting tell his interpretation of the emphasis of Friends in Contemporary Christianity. Of interest was the reception of the group into the home of Karl Barth, outstanding theologian on the Continent and fountain- head of neo-orthodoxy. The entire tour proved to be an invaluable experience for the Moon's. They started pastoral duties in Oskaloosa immediately follow- ing their return to the States. Around a hundred persons attended the Recep- tion for the new Pastor and Penn Col- lege students and faculty, held in the basement rooms of the Church in mid- September. Theme for the evening was "The Christian's Guidebook—The Bible." The time of welcoming was followed by fellowship through games and a period of devotional thought and prayer.

Iola Cadwallader

* * *

LONG LAKE, MICHIGAN—The Long Lake Friends Meeting held a very successful 75th Anniversary Celebration August 8. The morning worship service was a very inspirational meeting with special music and the sermon brought by Milo Hinkle. The service was followed by a dinner in the church parlors served to 114 peo- ple.

The afternoon program was an in- formal service with special music, intro- duction of visitors, letters read from former members and friends, a history of the church in playlet form and per- son reminiscing of those present con- cerning the past happenings of the Long Lake Meeting and recalling interesting incidents and former members.

Joan Lautner

Correction

In the caption for the picture of the Muscatine, Iowa, peace float (**The American Friend** for October 7) the girls riding on the float were incorrectly identi- fied. They were: (in front) Patsy Carpen- ter and Connie Jensen; (in back) Lucinda Noland and Mary Ann Bierman.

(Courtesy Wilmington News Journal)

The Fall Workers Conference was held October 2 in Wilmington, Ohio, with "Christian World Fellowship" as the theme. Participating in the panel discussion, representing various committees of the Yearly Meeting, were, left to right, Richard M. Hiatt, Education; Frances Warren, Young Friends; Lois Haines, Public Morals; Lewis Savage, Evangelism; Errol T. Elliott of Richmond, resource leader; Robert Rumsey, Yearly Meeting Secretary; M. Elsie McCoy, Peace (speaking), Alice Haines, Christian Education. Hazel Lundy, Missions and Alberta Ross, Stewardship members of the Panel are cut out of the picture by the post.

POLITICS AND PRINCIPLES

(*Continued from page* 340)

well in politics yet kept quite close to his religious convictions. He urged young Friends to consider the chance of doing hundreds of constructive things through service in government and politics.

In different ways these respondents echoed what William Penn said long ago; "Government seems to me a part of religion itself, a thing sacred in its institution and end. . . ."

Amid the heat and hatreds and H-Bomb considerations of the mid-1950's one might guess that Friends —with strong peace principles and international honors as mediators and humanitarians — could render significant service to and through this sacred institution of government.

EARLHAM CONFERENCE

(*Continued from page* 338)

Quaker Hill, will join the Earlham Conference in the afternoon for a panel discussion with Paul Rees. In the evening he will speak on "Religion Recaptures Men Today."

On Friday the chapel address by Paul Rees will be "Evangelism for Quakers" and this will be followed by discussion, summarized by Elton Trueblood. Following a period of Student Practice Preaching in the afternoon, Elton Trueblood will bring the conference to a close with an address.

MISSIONARIES

(*Continued from page* 341)

Harold and Marjorie Wilhite (Oregon Yearly Meeting)

Jamaica (Address: Hector's River P. O., Jamaica, B. W. I.)

Arthold and Cathryn Latham (Iowa Yearly Meeting)

Logan W. and Opal Smith (Indiana Yearly Meeting)

Martha Miller (Jamaica Yearly Meeting) (Address: Highgate, P. O.)

Ramallah, Jordan (Address: Ramallah, Jordan)

Anna O. Langston (Indiana Yearly Meeting)

Delbert and Julia Reynolds (Wilmington, Baltimore Yearly Meetings)

Mildred E. White, on furlough (Indiana Yearly Meeting)

Monroe County, Tennessee (Address: R. R., Tellico Plains, Tenn.)

Raymond and Edna Moore (California Yearly Meeting)

Howard and Margaret Yates (Wilmington Yearly Meeting)

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Since the Friends church at Pleasant Plain, Iowa, is building a new parsonage, they are offering the old one for sale. It has six rooms and includes a good garage, cistern, well, small barn and chicken house and has six lots. Would prefer to sell to a Friends family. Anybody interested in buying this should get in touch with one of the trustees: M. C. Hoskins, R.F.D. 2, Fairfield, Iowa; H. J. Coffin, R.F.D. 4, Fairfield, Iowa; T. C. Coffin, Pleasant Plain, Iowa.

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BIRTHS

ABBOTT—To Henry and Wilma Abbott, of Mooreland, Indiana, a daughter, Jane Ellen, on September 9.

BAYLESS—To Gerald and Zona Harvey Bayless, a son, Kenneth Wayne, on Sept. 12, at Bloomingdale, Indiana.

FURNAS—To Paul J. Jr. and Cynthia Patti Furnas, a daughter, Susan Elizabeth, on September 8, at Fort Sill, Oklahoma.

GIBSON—To Gerald and Virginia Gibson of Fairmount, Indiana, a daughter, Susan Ellen, on October 1.

KNOPP—To Joseph and Marjorie Knopp of Bethel Friends, Jonesboro, Indiana, a daughter, Leah Jeanette, on September 6.

MILLESON—To Paul and Barbara Trueblood Milleson, a daughter, Janet Anne, on August 24, at Richmond, Indiana.

MORRIS—To Dean and Geneva Morris of Lake Mills, Iowa, a daughter, Jane Marie, on August 22.

POPE—To Byron and Mary Lee Pope of Mooreland, Indiana, a son, Jerry Byron, on September 1.

REECE—To Milton and Jane Hockett Reece, a son, David Mayo, on September 9, at Richmond, Indiana.

RUSSELL—To Hugh and Marilyn Poole Russell, a son, Danny Hugh, on September 18, at Bloomingdale, Indiana.

WARRICK—To Francis B. and Elizabeth Reller Warrick, a daughter, Camilia Harris, on July 31, at Richmond, Indiana.

MARRIAGES

CRANOR-TROYER—Ina Troyer of Grant County, Indiana, to Aubrey Cranor of Sycamore, Indiana, on August 15, at the Bethel Friends parsonage, Jonesboro, Indiana, William A. Wagner officiating.

GARD-GRIEVES—Thelma Darlene Grieves, daughter of Mrs. John Case of Springport, Ind., to Gary Gard, son of Mr. and Mrs. Kenneth Gard of Mooreland, Ind., on October 12, at the home of the bride, Alva V. Thomas of the Mooreland Friends Meeting, pastor of both, officiating.

MARTIN-LEE—Ruth E. Lee, daughter of Mr. and Mrs. Alfred Lee of Methuen, Mass., to Walter E. Martin, son of Mrs. Ethel Martin of Methuen, on October 10, in the Lawrence Friends Meetinghouse, Arba J. Marsh officiating.

MICHENER-TAIT—Shirley Jean Tait, daughter of Cynthia Tait and the late William Tait of Des Moines, Iowa, to Robert Michener, son of Guy and Louise Michener of Des Moines, at the bride's home, the Rev. Lewis Jacobson of First Baptist Church officiating. The couple will live in Iowa City.

MILLS-SELLARS — Mary Ann Sellars, daughter of Sumner and Dorothy Sellars of Mooresville, Indiana, to Morris Mills, son of Howard and Bernice Mills of Valley Mills, Indiana, on August 8 at Mooresville Meetinghouse, after the manner of Friends, with James Furbay and Harold Smuck assisting.

TILESTON-BUELL—Margaret Ann Buell, daughter of Herbert Buell of Plainfield, Indiana, to Jules Tileston, son of Robert and Virginia Tileston of Valley Mills, Indiana, on August 14, at the Plainfield Meetinghouse, with Harold Smuck assisting in the ceremony.

DEATHS

FURNAS—Miles J. Furnas, on October 7, at La Jolla, California. He was a former Winchester, Indiana, resident and a member of Winchester Friends Church. He is survived by his wife, Ozella, and a son, J. Lester Furnas, a dentist. Funeral services were conducted on October 13 in Winchester.

MATCHETT—Lucy Hannah Matchett, on October 19, in Chicago, Illinois, after five years of failing health. The wife of James C. Matchett, she was the daughter of Dr. Norton W. and Olie Hammond Jipson. She was born February 20, 1891. She had been active in the work of Friends, a member of the Associated Executive Committee on Indian Affairs, a member of the Missionary Committee of Western Yearly Meeting, and Treasurer of the U.S.F.W. in the Chicago Monthly Meeting. She was an Elder at the time of her death. Besides her husband, she leaves a daughter, Dorothy Rae Matchett, at home, and a son, William H. Matchett, an Instructor at the University of Washington, and two grandchildren, David Hammond and Katherine Cox Matchett.

MERRELL—Orman Benjamin Merrell, on October 6, at Kokomo, Indiana, after a severe burn. He was one of the ten children of Robert W. and Martha Jane Malaby Merrell. The Merrell homeplace, where he was born on July 12, 1897, is in Ervin Township, Howard County, eight miles northwest of Galveston, Indiana. His early life was spent there and he began farming. On January 4, 1928, he was married to Arbell Haworth, and they have lived on his farm about a mile west of his birthplace. He was a member and trustee of the Bethel Friends Church. In addition to farming, he did electrical repair work and devised many labor-saving gadgets. Surviving are his wife; one daughter, Mrs. Clyde Heaton; and three sons, Robert, Dale and Paul, all of Rt. 2, Kokomo; four grandchildren; two brothers, Ward Merrell of Galveston and Clarence Merrell of Kokomo, Rt. 2; five sisters, Edna Hoffman, Allie Merrell and Mrs. Omer Smith of Rt. 2, Kokomo, and Dorothy Merrell, Kokomo, and Mrs. Wayne Loman, Bringhurst.

MOORE—Edith Rachel Moore, on October 12, in Pala, California, aged eighty-two. Daughter of William and Mary Harris, she was born in Springboro, Ohio, May 26, 1872, and married Harley M. Moore in 1902. They lived in Iowa and Nebraska before going to California in 1909, where he became pastor of East Whittier Friends Church in 1924. He died in 1946. She continued to live in Whittier and to attend East Whittier Friends Church, and also was a member of the W. C. T. U. She leaves four daughters, Gladys Helton of Whittier, Beryl Woodward of Long Beach, California, Evelyn Sharpless of Pauma Valley, California, and Winifred Stewart of Osaka, Japan; three sisters, Esther Bailey of Whittier, Jessie Harris of San Diego, California, and Henrietta Williams of Santa Maria, California; and six grandchildren and one great-grandchild.

STOUT—John Morris Stout, a life-long resident of New London, Indiana, at his home on August 15, aged seventy-seven, after an illness of two weeks. He was the son of John and Mary Stout. After his graduation from the New London High School, he attended Earlham College, graduating in 1901, and later earned an L.L.B. from the University of Chicago. On September 7, 1905 he was married to Mayme Sommerville, who died in June, 1951. He was a birthright member of the New London Friends Church, and served it devotedly. Surviving are three children, Mrs. Howard Greenlee, who lives in the Stout family home with her father; Morris S. Stout of Kokomo and John Stout of Flint, Michigan; a sister, Minnie Stout of Kokomo; and three grandchildren. Funeral services were at the New London Church, the pastor, Clyde Watson, officiating.

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 103th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond. Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon — Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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